



*Of Sorrowing for them who
19 sleep in JESUS.*

A.

S E R M O N

Occasion'd by the

D E A T H

O F

Mrs. ANNE PHILLIBROWNE,

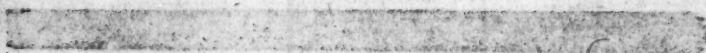
Who departed this Life, *Febr. 1. 1726.*
in the 43d Year of her Age. *H*

By DANIEL NEAL, M. A.

L O N D O N :

Printed for JOHN CLARK and RICHARD
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Of Sorrowing for them who
Sleep in Jesus



A
STER-MON

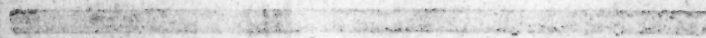
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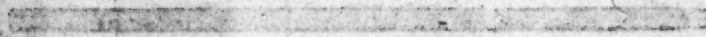


Mrs. Ann Sturges

Who departed this life
in the 45th Year of her Age



By DANIEL NEAL, M.A.



L O N D O N :

Printed for John Clark and Richard
Hall, at the Bible and Church in the Strand
near Chancery Lane.



I THESS. iv. 13 14.

But I would not have you to be ignorant, Brethren, concerning them which are asleep that ye sorrow not, even as others which have no hope. For if we believe that JESUS died, and rose again, even so them also which sleep in JESUS will GOD, bring with him.



THE Apostle having given the *Thessalonians* some Directions for an holy Life in the former part of this Chapter, proceeds towards the latter End, to offer some Arguments to moderate their Sorrow for the Dead. He does not forbid the giving some way to their Grief, but would have it confin'd within the Compass of Reason and Christianity. They who neither believe a future State of Happiness for the

A Funeral Sermon for

Faithful at Death, nor their Resurrection to eternal Life at the last Day, may give Way to immoderate Grief for the Loss of their Relations and Friends; but if we are satisfied that they are gone to sleep in JESUS, and that in the Morning of the Resurrection they shall awake to a glorious Immortality; If we have Reason to apprehend that we shall be caught up together with them in the Clouds, and shall meet the LORD, in the Air, and be ever with Him, we should then dry up our Tears, or at least *not sorrow as them who have no Hope.*

That I may improve this Subject suitably to the present Occasion, I shall consider these three Things.

I. THE Apostle's Description of the Death of the *Faithful.* *They sleep in JESUS.*

II. THE Assurance he gives us of their Resurrection, and of CHRIST's second Coming; for *if we believe that JESUS died and rose again, even so them also which sleep in JESUS, will GOD bring with him.*

III. THE Conclusion he draws from the whole; that *therefore, we should*
not

not sorrow for them that are asleep,
as those that have no Hope.

First, I SHALL consider the Apostle's
Description of the Death of the Faith-
ful, They sleep; and they sleep in Je-
sus.

First, THE Faithful when they die go to
sleep; this is a soft Representation of their
manner of dying, and Continuance in
the Grave: Who is afraid of going to
sleep? Nay, who is not desirous of it,
when he is spent and tired with the
Labours of the Day? But then we must
remember that our sleeping at Death
relates only to the Body, and not to the
Soul: It has been the Opinion of some
that call themselves Christians, that
the Soul and Body sleep together in
the Grave till the Morning of the Re-
surrection, but the Absurdity of this
Doctrine will appear from these two
Considerations.

(1.) FROM the Nature of the Soul
which is a *Thinking Being* and not li-
able to sleep even while it is in the Bo-
dy. Thought is as essential to the Mind
of Man, as Extension is to his Body;
if you would separate Extension from
Body, you must destroy its very Be-
ing, in like manner if you take away
Thought

Thought from the Soul, it is no longer a *Spirit*, but is annihilated and lost. Our Souls are awake when our Bodies are asleep, as appears from our Dreams and Visions in the Night; they are in Action when the Body is at Rest; I confess we don't always remember our Thoughts in the Night, because the Organs of the Body, upon the Exercise of which our Memory depends are shut up; but this is no real Impediment to the Employment of the Mind, for as Nature declines we find our Memories decay, though our Souls are as active and conscious as before: They are of a distinct Nature and have distinct Powers and Faculties from the Body: *Consciousness* enters their very Essence and is inseparable from their Beings; and therefore if they exist at all after Death, it is impossible they should fall asleep.

(2.) BUT this will appear more evidently, if we recollect the Testimonies of Scripture to this Purpose, King Solomon speaking of our Departure out of this World, says, *then shall the Dust return to the Earth as it was, but the Spirit shall return to God that gave it.* He supposes that there are two different Substances in Man which are separated at Death, that one of them, which

which is the *Body*, goes downward into the Grave, but that the *Spirit* ascends immediately to GOD. Our Blessed SAVIOUR instructed his Disciples in this Truth when he encourag'd them *not to fear them that could kill the Body, but were not able to kill the Soul*; from whence they were to conclude, that there Souls were not at the Mercy of their Enemies, nor within the Common Laws of Mortality. But what then becomes of them at Death? They must certainly exist in a separate State of Happiness or Misery, according to their Behaviour in the Body; the separate Existence of Souls with their Consciousness without the Body is farther evident, from the Representation which is given of the Souls of the Martyrs, *Rev. vi. 9, 10.* which, tho' it be an Allegory, if it signify any thing, must certainly confirm this Truth: Their Bodies were slain *for their Testimony to the Word of GOD*, but their Souls were under the *Altar*, that is, in a separate State: Neither were they asleep, but crying with a loud Voice, *How long O LORD Holy and True dost thou not judge and avenge our Blood on them that dwell on the Earth.* Besides it is clear to a Demonstration that this was the settled Persuasion of the Primitive Christians;

Mat. x.
18.

5 Cor. v.
2.

stians; for the Apostle tells the *Corinthians* that they were confident of this, that *when they were absent from the Body they should be present with the LORD.* For this Reason he desired rather to depart out of the Body, that he might be with *CHRIST.* Our SAVIOUR promised the Thief upon the Cross, *this Day thou shalt be with me in Paradise:* And whilst the Jews were stoning St. Stephen to death, he recommended his Soul into the Hands of *CHRIST;* in these Words, *Lord JESUS receive my Spirit, and when he had said this, he fell asleep;* from all which it is evident that the sleeping of the Faithful at Death must relate only to their Bodies.

Acts vi.
39, 60.

AND it is usual with the Inspired Writers to represent the Death of the Body after this manner; *our Friend Lazarus sleepeth,* says *CHRIST* concerning him when he was dead. And the Apostle Paul speaking of the Resurrection says, *We shall not all sleep, but we shall be chang'd in a Moment, in the twinkling of an Eye,* 1 Cor. xv. 51. And this will appear a very proper and just representation of Death, if we consider the Agreement between the two Ideas.

First,

First, THEY that are asleep, are insensible of every thing that passes without them; they neither see, nor hear, nor are conscious of any Thing; the Senses are bound up, and the Windows of the Body shut so close, that the Soul can have no Communication with external Objects: In like manner they that are dead are shut up in the Grave, and have no farther Communication with our World. Whilst they were in the Body they were solicitous for their own and their Families Welfare, they rejoiced in the Prospect of their doing well in the World, and were sensibly touched with all their Afflictions; but now their Concern is at an End, for since Abraham is ignorant of us, and Isaac acknowledgeth us not, we may be sure the Joys of the Saints in Heaven are not interrupted, with the Calamities of those they have left behind them upon Earth: This is represented in the Book of Job, in an elegant Manner. Thou changeest Man's Countenance and sendest him away, his Sons come to Honour and he knoweth it not, and they are brought low, and he perceiveth it not of them. He is like a Man in a foreign Country that knows nothing of what is doing at Home; Nay, the Psalmist says, that when our Breath

Job xiv.
21.

Pf. cxlvi.
4.

B goes

goes forth, we return to the Earth, and in that very Day our thoughts perish: that is, our Purposes and Designs, as Job explains it, Job xvii. 11. *My Days are past, my Purposes are broken, even the thoughts of my Heart.*

Secondly, THEY that are asleep are at Rest. While we are awake we are in Motion and Business; but at Night, we retire and go to rest: The Grave is therefore compar'd to a Bed, Isa. lvii. 1. *the Righteous perisheth and no Man lays it to heart, but they shall rest in their Beds.* The Grave is the Christian's resting Place, there he ceases from all his Labours of Body and Mind, for there is neither Work, nor Device, nor Knowledge, nor Wisdom in the Grave; and from all the uneasy Passions of Grief and Sorrow, arising from the Toils and Disappointments of Life, for there is no more Sorrow nor crying, nor any more Death for the former Things are past away. He ceases also from Sin and Temptation, and from the Oppressions and Persecutions of ungodly Men, for there the Wicked cease from troubling, and there the Weary are at rest. When the Christian lays down the Body of Flesh he quits all the Employments of Life at once, his Work is done, and if it be well

Ecc. ix.
10.

Rev. xxi.
4.

Job iii.
17.

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well done, he is Happy, for *Blessed are the Dead that die in the LORD, because they rest from their Labours.* Rev. xiv. 13.

Thirdly, THE Sleep of the Body is not Perpetual. We sleep and awake again, and in this it resembles the Death of the *Faithful*, for though they sleep in the Grave for many Ages, they will awake in the Morning of the Resurrection: The last Enemy that shall be destroyed is Death, as it is written, *O Death I will be thy Plague, O Grave I will be thy Destruction.* Hof. xiii. 14. Almighty Power can as easily gather together the Dust of the Body, after it has undergone divers Changes, and been scatter'd into distant Parts of the World, as put Life into a Body that is lately dead; and though this may seem hard to believe, yet it was the Faith of the Saints under the Old Testament, as appears from the Example of *Job*: Job xix. 25. *I know that my Redeemer lives and that he shall stand at the latter Day upon the Earth; and though after my Skin, Worms destroy this Body, yet in my Flesh, I shall see GOD, whom I shall see for myself, and mine Eyes shall behold and not anothers, though mine Reins are consumed within me; and from another Passage in the Prophet Daniel where it is said that many of them that sleep* Dan. xii. 2.
in

in the Dust of the Earth shall awake, some to Everlasting Life, and some to Shame and Everlasting Contempt. So that we are not to sleep for ever in the Dust; many Bodies of the Saints that were asleep when our SAVIOUR was put to Death arose and came out of their Graves after his Resurrection; and the Rest of Mankind will arise in like manner at the Consummation of all Things, when the Grave will give up its Dead and Death and Hell the Dead that are in them, that they may be judged every one according to his Works. For as much then as Death is a State of Insensibility; a State of Rest; but is to continue no longer than the Morning of Resurrection, it is therefore properly compared to Sleep.

Math.
xxvii. 53.

Rev. xx.
13.

BUT, then to distinguish the Death of the Faithful from that of the Wicked, it is added farther.

THAT they sleep in JESUS. All Men when they die go to sleep, but many fall asleep in their Sins, and are reserved in Chains of Darkness to the Judgment of the great Day, whereas the Faithful who have an Interest in CHRIST sleep in JESUS: Sleep is very desirable to one that is weary, but to sleep in JESUS, and in the Arms of the Redeemer; to lie down in that Bed where
He

He has lain before us, and there to rest till the Morning of a glorious and joyfull Resurrection, must take away all the Terrors of the Grave; for this Reason the Death of the Saints is sometimes called their dying in the LORD, *Blessed are the Dead that die in the LORD*; sometimes their dying in CHRIST; *the Dead in CHRIST shall rise first*: And here in my Text *their sleeping in JESUS* which must include these following Things.

First, THEIR sleeping in the true Faith of JESUS, relying on his Blood for the Forgiveness of their Sins; and on his Atonement for their Acceptance with GOD, they commit their departing Souls into his Hands, desiring that they may be found in him, not having on their own Righteousness, which is of the Law, but that which is by the Faith of JESUS CHRIST, even the Righteousness of GOD by Faith. Both Old and New Testament Saints die in the same Faith; those of the Old Testament believed in a Messiah to come, and those in the New Testament believe in him as already come, who though he was once dead, is now alive and lives for evermore, and has the Keys of Hell and Death. They are acquainted with his
 Person,

Person, they trust in his Merits, and being fully satisfy'd that he is able to keep that which they commit to him, they desire no other SAVIOUR, but chearfully venture their Salvation with him. Thus they go to sleep *in the Faith of JESUS.*

Secondly, THEY sleep under the Care and Protection of JESUS, who watches over their dead Bodies, and is the Guardian of their Tombs. When our Blessed SAVIOUR lay in the Grave there was an Angel at his Head, and another at his Feet, to guard and defend the Sacred Body, and if the Angels are not Guardians of the Dust of the Saints, it is certain the Eye of CHRIST is upon it; He observes where their Bodies are buried, and all the Changes they pass under; nor is this a meer Conjecture, but a necessary Supposition in order to secure the Resurrection of the *same Body.* For if CHRIST does not observe where the Bodies of the *Faithful* lie, and the several Removes of their scatter'd Dust, how can he gather the Particles together, so as to form the *same Body* in the Morning of the Resurrection? How could the Apostle say *THIS corruptible shall put on Incorruption, and THIS mortal Immortality.* And it may be, this may be included in that Expression

pression of the Apostle, 2 Tim. i. 12. for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him till that Day. What does the Christian commit to CHRIST when he is leaving the World? is it only his Soul? or may it not also include his Body, of which he is so careful whilst alive, and so desirous of receiving again, at the Resurrection.

Thirdly, THEY go to sleep with a firm Persuasion, that their JESUS will not only be the Guardian of their Bodies whilst in the Dust, but that he will raise them up again to a glorious Immortality at the last Day. The Resurrection of CHRIST, is the first Fruits of them that sleep, by this we have a Demonstration that GOD is able to raise the Dead, and if we believe our Bibles, we have no Room to doubt but he WILL do it, 1 Cor. xv. 20, &c. Now is CHRIST risen from the Dead and become the first Fruits of them that slept, for since by Man came Death, by Man came also the Resurrection of the Dead, for as in Adam all die, even so in Christ shall all be made alive, but every Man in his Order CHRIST the first Fruits, afterwards they that are CHRIST's at his Coming. The Apostle here asserts not only

only the Certainty of the Resurrection, but acquaints us with the Order of it, the Dead in CHRIST shall rise first, they shall first awake out of Sleep, and have the Pleasure of seeing the Enemies of *their* JESUS rise after them, their wretched Bones come together, in order to receive a suitable Punishment for what they did upon Earth. The Wicked are unwilling that their Bodies should rise out of the Dust, but wish rather that they might sleep for ever, being afraid of the Resurrection and final Judgment; but they that are gone to sleep in JESUS are desirous of it, and are praying for it with the Rest of the *Faithful* both of the Old and New Testament, *Even so come Lord JESUS, come quickly.* But it may be said, will there not be a long Night before the Morning of the Resurrection? And is it not very discouraging to think of lying in the Grave till the Consummation of all Things? But let such consider how insensibly the Night passes away when they are asleep, Are they uneasy in the Morning that they have slept so many Hours in the Night? Or were they troubled about it whilst they were asleep? Is not the Interval between sleeping and waking like a few Moments? Why so it will be with them that are asleep. A Thousand
Years

Years will be but as Yesterday when it is past, and like the Watch of the Night. The inexpressible Pleasure with which their Souls are entertain'd in Heaven will make them forget the Length of Time that their Bodies lye in the Dust; so that when they awake in the Morning, the intermediate Space will appear to them but like a short sleep. Thus do the *Faithful* sleep in JESUS.

II. *Secondly*, THE second General Head is to consider the Assurance the Apostle gives us of the Resurrection, and of CHRIST's second Coming; and this he places upon the Belief of the Resurrection of CHRIST; *if we believe that JESUS died and rose again, even so them also that sleep in JESUS will GOD bring with him.* The Doctrine of the Resurrection was unknown to the Gentiles, they had no Expectation of it, but apprehended it to be an absurd and impossible Assertion. It is therefore proposed by the Apostle as a Doctrine of pure Revelation; it was obscurely revealed to the Fathers in the Old Testament, but is set in a clear and strong Light by our Blessed SAVIOUR, who has told us in express Words, *I am the Resurrection and the Life, he that beliveth in me though he be dead, yet shall he live: And, the Hour* John v. 28.

C is

is coming in which all that are in their Graves, shall hear his Voice and come forth, they that have done well to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation. Nay the Apostle seems to make this a fundamental Article of the Christian Faith, and wonders that any that make Profession of Christianity should call it in question, *1 Cor. xv. 12, 13.* Now if CHRIST be preached that he rose from the Dead, how say some of you that there is no Resurrection of the Dead: if there be no Resurrection of the Dead then is CHRIST not risen, and if CHRIST be not risen, then is our preaching vain, and your faith also vain, and then also they that are fallen asleep in CHRIST are perished. So that the Assurance we have of our own Resurrection depends upon our Belief of the Resurrection of CHRIST: If we are satisfy'd of the Truth of His Resurrection, we may be sure of our own, for he is the first Fruits of them that sleep, and if the Spirit of him that raised up JESUS from the Dead dwell in us, the Spirit of him that raised up CHRIST from the Dead shall also quicken our mortal Bodies by his Spirit that dwells in us.

Rom. viii.
11.

BUT with the Doctrine of the Resurrection

rection the Apostle joins also the *second Coming of CHRIST*, as Facts that depend upon each other, and will come to pass at the same Time. For when CHRIST comes to judge the World, then are those that have been asleep in the Grave, to come forth, that he may bring them along with him. From hence therefore he would have us conclude,

THE Certainty of a final Judgment, for whither can we suppose that CHRIST will bring them that have been asleep in JESUS, but to his Tribunal, that they may have an open Trial, and a publick Commendation in the Presence of their Enemies and Persecutors; that these may hear the great Judge of the World saying to them, *Well done good and faithful Servants, ye have been faithful in a little, I will make you Rulers over much, enter into the Joy of your Lord.* The Certainty of a general Judgment at the last Day is hardly to be gather'd from the Light of Nature, our Reason teaches us, that every one at his Death will appear before his Judge, and receive a Recompence according to what he has done in the Body, but we cannot conclude from thence that there will be a general Summons of the whole World to stand before God,

Acts xvii.
31.

Rom. xiv.
10, 12.

and undergo a publick Trial at the last Day. This is a Doctrine of pure Revelation, but is asserted in the strongest Terms. *GOD has appointed a Day wherein he will judge the World in Righteousness by the Man whom he has ordain'd whereof he has given Assurance to all Men in that he has raised him from the Dead.* And again, *We shall all stand before the Judgment Seat of CHRIST, and every one of us shall give an Account of himself unto GOD.*

WE may conclude farther, that the Place of Judgment will not be where the Souls of them that have slept in JESUS have been at rest, for the Expression in my Text implies a Removal from one Place to another: Nor does the Scripture determine positively where CHRIST will erect his Tribunal, it cannot be in Heaven, because the Wicked as well as the Godly are to stand before it, and we are told that nothing *that is unclean or unsanctify'd shall enter into that holy Place*; nor can it be upon this Earth, because the *Heavens are to pass away with a great Noise, and the Element to melt with fervent Heat, the Earth also and the Works which are therein, are to be burnt up with Fire before the great and terrible Day of the LORD comes.* It is probable

ble therefore that this grand Affize will be held in the vast Expanſum, or Region of the Air, becauſe CHRIST is ſaid to come in the Clouds, and they that are then alive will be caught up to meet the Lord in the Air.

Ephes. iv.
17.

Now, to this Place will God bring the Souls and Bodies of them that have ſlept in JESUS: He will put himſelf at their Head, and they ſhall make a Part of his Train, it is ſaid in one Place of Scripture that the LORD will come with ten Thouſand of his Saints; and in another, that he will bring all his Holy Angels along with him. Theſe are to gather his Elect from the four Winds, and to guard them to the Place of Judgment: They are alſo to be the Miniſters of Divine Juſtice to execute the Sentence that will be pronounced upon the Wicked. Let us imagine the Infinitely Glorious JESUS at the Head of all his Elect, made up of the glorified Souls and Bodies of them that have ſlept in him from the beginning of Time to the end of it, whoſe Numbers are ten Thouſand times ten Thouſand, and Thouſands of Thouſands: And encompassed with an innumerable Company of Angels. What a vaſt Compaſs of the Air will be taken up, when Heaven ſhall be thus emptied of its Inhabitants! How joyful will

will be the Sight, if we find ourselves amongst the happy Number! But how will CHRIST bring his Saints along with him? I answer in manner of a Triumph, for as he will then appear in his own Glory as Mediator, and in the Glory of his Father; his Saints will be adorn'd with all the Excellencies and Perfections of glorified Creatures, *having Crowns on their Heads and Palms in their Hands*; their Bodies will be like the glorified Body of CHRIST, free from all the Weaknesses and Imperfections that attend them in this Life. They will be *spiritual, incorruptible*, and *glorious* Bodies; and their Souls will be adorned with all heavenly Graces and Virtues, and chiefly with the Love of GOD, and of each other, they will be of one Heart and Soul: All their Mistakes will be rectified, and all their Prejudices laid aside; Joy will fill every Heart, and the Praises of GOD and of the LAMB will be upon every Lip: They that were in mean Circumstances in this World, will be advanced to the highest Degree of Honour, being made *Kings and Priests to GOD and the Father*.

AND that which will farther encrease the Happiness of this Day, is, that if we belong to the same Family, we shall

shall then meet our departed Friends and Relations in CHRIST, and converse with them again, for if Heaven be a State of perfect Knowledge, we must certainly be acquainted with the glorious Company of which we are to be a Part, with *Abraham, Isaac, and Jacob*, with the noble Army of Martyrs and Confessors for CHRIST, and among others with all that were our Christian Friends and Relations upon Earth; and it will add to the Happiness of this Meeting, that all our Tears will then be wiped away, and we shall never be parted from each other any more; there is certainly a Communion between the Spirits of just Men made perfect in their separate State though we cannot conceive of the Manner of it, but it is easier to apprehend how it may be carried on at CHRIST's *second Coming*, because then their Bodies will be reunited to their Souls, *they will then see as they are seen, and know as they are known*. The Bodies of them that have been asleep in the Dust for many Ages will then awake, and those that shall be alive on the Earth at that Time, will be caught up together with them in the Clouds to meet the LORD in the Air, when every glorified Soul shall take Possession of his own proper Body,
and

A Funeral Sermon for

and remain in that State of Union for ever.

IF then this be the happy State of the Faithful at Death, that *they sleep in JESUS*; and if in the Morning of the Resurrection GOD *will bring them along with him*: If we shall then meet our departed Friends and Relations in *Christ*, and never part with them again, it must then follow,

III. THAT we ought not *to sorrow for them, as those that have no Hope*. It is lawful to mourn for the Dead, especially when the Church of GOD, or ourselves and Families have sustained a very considerable Loss by their Removal; for if we are to rejoice at the kind Dispensations of Providence, we ought certainly to be affected when his Hand is stretched out against us; this has been the Practice of all the Nations, and is very consistent with our Christian Profession. When our Blessed SAVIOUR stood over *Lazarus's Grave He wept*, and when *Paul* was taking his last Farewel of the Christians at *Miletus*, *they wept sore, and fell on his Neck and kissed him, sorrowing most of all for the Words he had spoken, that they should see his Face no more*. But then we should endeavour to set bounds to our Passions

Acts xx.
37, 38.

Mrs. Anne Phillibrowne.

Passions and keep them within the Compass of Reason and Christianity! Some have been ready to think that our Passions ought to be ranked among the Weaknesses, and Infirmities of our Natures, because we are commanded to subdue them, and because the stronger Mens Passions are, the less they are under the Government of Reason and Religion: But these Objections lie only against the Excess of Passion, and not against the Thing itself; the Passions of Love, Joy, Desire, Grief, yea, and Anger itself are Ornaments to our Nature, on proper Occasions, and when they are laid under due Restraint; but the Government of the Passions is allowed to be a very great Attainment; *He that can rule his Spirit, is better than he that taketh a City:* We are therefore to watch over them, especially when we find them ready to overflow: The Providence of God calls some of us at this Time to Weeping and Lamentation; and there is certainly a just Occasion for it, but let us be careful at the same Time not to give way to an Excess of Passion, as if we were sorrowing for one, of whom we had no *Hope*. Now our Grief is excessive when it produces either of these two Effects.

Prov. xvi.

32.

D

First,

First, WHEN it disposes us to fret and murmur against the Methods of Divine Providence; for GOD is an absolute Sovereign in the Government of his Creatures, and gives not an Account of any of his Matters: The Issues of Life and Death are with him, and if He will pluck up, and cut off and take away, who can hinder him, or who may say to him what doest thou? It is our Duty to bow to the Will of GOD, and to submit to the Determinations of Infinite Wisdom: We are not proper Judges of the Reasons of his Government, and therefore when we have express'd our Desires, and done our Duty, we must be still and know that he is GOD: If it be his Pleasure that we part with our best and most valuable Friends at this Time, and in this Manner, we are to endeavour to compose our Spirits, and say, though it be with Tears, the Will of the LORD be done. But when our Spirits rise against GOD, and we are angry with our MAKER; when we call him an unkind Master, and are ready to say within our selves this Evil is of the Lord, why should I wait on the Lord any longer: Our Passions are then immoderate and excessive.

Secondly, OUR Grief is immoderate, when it sinks our Spirits, and unsits
us

us for the remaining Duties of Life; some have given such way to their Grief for the Death of Friends, as has laid the Foundation of an habitual Melancholy, which they could never shake off: We should therefore remember that we are still in the Body, and that the Social Duties of Life are rather encreased then lessen'd by such Providences; the Care of our own and our Family's Welfare is now of greater Consequence, and has a nearer Dependance upon our Health than before: As we are not to despise the Chastnings of the LORD, we are likewise not to faint when we are rebuked of him. The Patriarch *Jacob* was therefore to blame, when he refused to be comforted after he had heard of the Death of his beloved Son *Joseph*, and had mourned for him many Days, uttering these discontented Words; *I will go down to the Grave to my Son mourning.* When our Passions rise to this Height they are excessive, and we are guilty of that which the Apostle exhorts the *Thessalonians* against in my Text, *of sorrowing as them that have no Hope.*

Genesis
xxxvii.
34, 35.

Now the Evil of this, besides, what has been already mention'd, lies in these two Things.

28 *A Funeral Sermon for*

First, IT looks as if we were ignorant concerning them that are asleep, or did not know what was become of them; as if we did not apprehend that they were sleeping in JESUS, and that their Souls are in a much better Place, and more agreeably employed than when they were in the Body, it argues a Disbelief of their present Happiness, or Want of a due Reflection on it: Could we lift our Eyes up to Heaven, and look towards the happy Regions of the Spirits of just Men made perfect. Could we see the departing Saint entring into Mount Sion, the City of the Living GOD, the Heavenly Jerusalem, taking her Place among the innumerable Company of glorified Saints and Angels, and beginning to sing with them, the Song of Moses and of the LAMB, we should then rejoice in her Happiness even whilst we were bewailing our own Loss, as our SAVIOUR said to his Disciples:

John xiv.
18.

If ye loved me, ye would rejoice in that I go to my Father, and ye see me no more.

Secondly, IT argues a Disbelief of the Resurrection; and of our happy Meeting them again at the second Coming of CHRIST: The Gentiles sorrowed as them that had no Hope, because they were ignorant of the Resurrection;

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when they parted with their Friends they gave them up for lost, and despaired of ever seeing them again; but if we believe that JESUS died and rose again, and are satisfied that at the last Day, we, with the rest that are *asleep in JESUS*, shall awake out of the Dust, and be caught up in the Clouds, to meet the LORD in the Air, and be for ever with him, we ought then to moderate our Grief, for our departed Friends, *for yet a little while, and he that shall come; will come likewise to us, and will not tarry, and will bring his Reward along with him.*

Heb. x.
37.

I shall now make some short Remarks upon this Discourse.

I. WE may learn from hence the *Excellencies of the Christian Religion*: The Heathens had very imperfect Notions of a future State, being in a manner ignorant concerning them that are asleep, but Life and Immortality are brought to Light by the Gospel, which assures us of the Happiness of our Souls after Death, and of the Resurrection of the Body at the last Day: Without this it would be hardly worth while to *deny ourselves, and take up our Cross*. For tho' the keeping GOD's Commandments is attended

1 Pet i.
3, 4.

tended with a present Reward, yet if in this Life only we had Hope, we should be of all Men most miserable, *Blessed therefore be GOD who of his abundant Mercies has begotten us again to a lively Hope by the Resurrection of CHRIST from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, but is reserved in Heaven for us.*

2. WE may learn from hence that *CHRIST by his Suffering and Resurrection, has taken the Sting out of Death, and disarm'd it in some Measure of its Terrors: It is a conquer'd Enemy, and will at last be destroy'd, when the Trumpet shall sound, and the Dead shall be rais'd incorruptible: Death will reign over Mankind untill the Consummation of all Things; All must submit to its Stroke, but we shall not continue always under its Power, for Christ has said, He will be its Destruction; and when at his second Coming, he commands the Grave to give up its Dead, there shall afterwards be no more Death, nor Sorrow nor Pain for the former Things shall be past away.*

3. LET us be careful to live after such a Manner, that when we come to die

die we may sleep in JESUS, and that we may do this, let us believe in *Christ*, rely upon his Merits for our Reconciliation with GOD, and commit ourselves to him by well doing. Let us receive him in all his Offices, as our *Prophet*, *Priest* and *King*: Let us take his Yoke upon us, and endeavour to walk in all his Ordinances and Institutions blameless: These are the great Duties of Christianity, and they who live in the wilfull Neglect of them, can expect no Advantage by the Atonement of *Christ*: If we don't live to the LORD, we shall not die in him. He will not own us for his Disciples, but will say to us at last, *Depart from me, for I know you not.*

4. WHILST *we are mourning the Death of others, let us remember that we ourselves are mortal.* Our Friend is gone a little before, but we must follow in the same Way, we shall go to her, but she shall not return to us, the Grave is the House of all Living, and none of us know how soon we may be laid up in it. Our deceased *Sister* was taken away in the midst of her Days and Usefulness; Let us therefore be always ready, because at an Hour which we think not, the Son of Man may come.
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How sad will it be if any of you should be deprived of your Senses, and struck with Death before you have made your Peace with GOD! You would then neither sleep in JESUS when you die, nor lie down with the Hopes of a joyful Resurrection, but with the terrible Apprehensions of having both Body and Soul cast into Hell: Give all Diligence therefore to make your Calling and Election sure, by improving your present Opportunity, and resolving henceforward to seek in good Earnest the Kingdom of GOD and the Righteousness thereof: Happy would it be, if this Melancholy Providence might have this good Effect upon any Sinner in this Place!

5. *LET us be Followers of them who through Faith and Patience inherit the Promises*; We have a great and uncommon Example before us, of one, who with a sweet natural Temper which made her the Desire and Delight of her Relations and Friends, had a great Measure of the Grace of GOD. By the Account she gave me of herself above nineteen Years ago, when she became a Member of this Church, it appears that from a Child she was acquainted with the Holy Scriptures, and gave early Proofs of her Conversion
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to GOD. From this Time she kept a Diary of the most remarkable Providences that befel her, and particularly of the Frame of her Spirit before and after her monthly communicating at the LORD's Table. It appears from hence, that she kept a strict Watch over her Heart, and maintained a constant Converse with Heaven by Prayer and holy Meditation. Those that knew her, will not suspect me of Flattery when I say *she was an Example to the Believers in Faith, in Charity, in Purity of Life, and in the Ornament of a meek and quiet Spirit which is in the Sight of God of great Price.*

SHE filled up every Relation of Life with a conscientious Regard to the Duties of it; she was a dutiful and affectionate Child to her aged Parents, one of whom yet survives; and the deep Impressions that were made upon her Spirit, by the Death of the other about six Months ago were never defaced, but remained with her to the last, and in a Manner drank up her Spirit: For the Space of sixteen Years in which she filled up the Marriage Relation, she was in the Opinion of the best Judges, a modest industrious and prudent Wife, an indulgent Mother to

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34 *A Funeral Sermon for*

her Children, friendly to her Neighbours, charitable to the Poor and universally beloved by all that knew her.

IN her last Sickness which was long and violent she enjoyed the Supports and Comforts of a well spent Life, having a firm Satisfaction of her Interest in CHRIST. And a chearful Submission to the Will of GOD either to live or die: In all her Agonies and Pains she never once murmured or complained of GOD, and when she felt the Change which she seemed to apprehend from the Beginning of her Sickness, she had none of the Terrors of approaching Death, but when Nature was spent, she commended her Family and Children to GOD in a short Prayer, and died with these Words in her Mouth, *It is finished.*

NOW let me beseech you that survive to be Followers of this excellent Person as far as she followed CHRIST, for the Design of producing this Character is not to Flatter the Dead, but to be of Use to the Living. Remember therefore how she lived, and consider the End of her Conversation.

THE Loss of such a Person out of a Family, a Church, or a Neighbourhood
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ought to be lamented; it is a severe Stroke of Providence, and the more so, because she was taken from us in the very midst of her Days and Usefulness. O that it may be sanctified and rightly improved! That if it be the Will of GOD some good may come out of this Evil! That the nearest Relations who are most sensibly Afflicted may be supported under it! and that GOD would comfort her aged Father who has one Foot already in the Grave, and her mournful Relict with the little motherless Children, and be better to them than the Relation they have lost!

AND whilst the several Relations are mourning the Loss of a Daughter, a Wife, a Mother, and a Sister. *Let them not sorrow as them that have no Hope*, for though they may have sustained an irreparable Loss, let them remember that she is a Gainer by this Change, her Body is fallen asleep in JESUS and her Soul is entertaining itself with the Joys of Heaven and the Pleasures that are at GOD's Right Hand, and though you will never see her more in this World, yet the Time is coming when you will meet her with inexpressible Satisfaction and Delight; *for if you believe that Jesus di-*
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ed and rose again, even so them also which sleep in Jesus will God bring with him; and this we say by the Word of the Lord, that they which are alive and remain unto his Coming, shall be caught up together with him in the Clouds to meet the Lord in the Air, and so shall ever be with the Lord. Wherefore comfort one another with these Words.



F I N I S.



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